

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

'The Banner of Light' states that Professor James, of Harvard University, has given in to the theory that spirit-mediumship is simply 'demoniac control.' We are sorry to hear it; but partly suspend our judgment, mainly because of the absence of a definition of 'demoniac': and 'The Banner of Light' itself says:—

Professor James concluded his lecture by advising physicians to pay more attention to 'mediumistic medical treatment,' and tells them of cases 'where mediums had succeeded in attaining good results in the treatment of patients suffering from certain forms of nervous disorder,' and that 'the physician could benefit by observing how the effects had been attained.'

That may indicate 'demoniac control,' but it certainly has very little suggestion of devil-control. For all we know, Professor James may have some beautiful Psychical Research definition of 'demoniac' which might make us all in love with it—if we only knew.

But if Professor James has really gone over to the dismal people who think all spirit influence is evil, we are sorry for him. How can he go on believing in a wise and good God who allows the approach of subtle devils and shuts us out from the help of angels? 'The Banner of Light,' on this sad hypothesis, says very wisely:—

It is natural and reasonable to inquire how it is that evil spirits, called demons, have the power and the privilege to come to earth and communicate with mortals, but that good spirits have no such power, and are denied such a great privilege. Both classes must be spirits, rays from the same Universal Spirit, or they could not have existence at all. For all things are by Him and through Him, and without Him was not anything created. Professor James seems to think he can jump this five-barred gate and make nothing of it. We will wait to see him do it.

If he has indeed been an investigator, he has learned nothing unless he has learned that the spirits whom he calls demons have brought to mortals comfort and consolation: would his 'demons' do this? They have restored again to its wholeness and perfection the love that short-sighted mortals thought to be cruelly sundered: is it the habit of 'demons' to be engaged in such work as this? They come to warn and protect the mortals for whom they continue to care: are 'demons' going about doing good in this way? They counsel the cultivation of sweet and pure thoughts, that mortals may develop Godward, and continually grow into the likeness of the divine: will he produce the particular class of 'demons' who are addicted to this sort of devilry, and love to teach perfection instead of the things that make perfection for ever impossible?

Professor James will probably do us the honour to read these remarks. Will he do us the very great service of vouchsafing an explanation to his London admirers and friends?

Mr. B. F. Underwood, in 'The Metaphysical Magazine,' has one of his clear and keen summings up of present-day advances in psychological knowledge. His subject is 'Intuition,' which he, of course, distinguishes from Reason. Necessary truths, from which all contingencies are excluded, belong, he says, to Intuition, while contingent truths are arrived at by processes of reasoning. And yet is it not a fact that Intuition is, to a very large extent, stored up or transmuted reasoning? As Mr. Underwood says, 'Truth is truth. One truth is no more necessary than another. It is our discovery of a certain class of truths, not truth itself, that is contingent.' Precisely: hence our suggestion that what we know as Intuition is largely stored up or transmuted reasoning.

This, again, seems involved in what Mr. Underwood says about Experience. It is an acute and fruitful passage:—

For philosophic discussion, the word experience requires a wider meaning than ordinarily. They who have studied supernatural phenomena know that there are means of acquiring knowledge in which the sensory channels are not employed; and such knowledge, gained by or through the subliminal consciousness, would seem to imply strata of consciousness beyond our ordinary conscious life, and experiences that transcend those of our present conscious plane of activity. The Re-incarnationists see in such facts indications of the doctrine of pre-existence. Metaphysical transcendentalists, as they come to recognise the facts, are likely to cite them as proofs of the weakness of the experiential theories of knowledge. Those who adhere to the terminology and associations of the experience-philosophy will see that, as it has been modified and enlarged to meet the demands of evolution, so it will need further enlargement to make it consistent with clairvoyance, telepathy, and other supernatural phenomena. As the word experience was widened to include not merely the experiences of the individual, but those of the race, accumulated and transmitted as aptitudes, tendencies, and intuitions, so it must be further widened to include those psychical activities that are not registered as memories in the conscious mind.

A writer in 'The New York Sun,' a prominent citizen of New York, attacks cremation and favours burial for a reason that deserves to be recorded as the last refuge of the destitute. He says:—

It is a joy for survivors, when visiting grave or tomb in order to decorate it with tears or flowers, perhaps with both, to fancy that the face and form there, of which visual leave has been taken, are still intact, and that they are again near to the loved one. Thoughts of the possible corruptible do not in such case arise. But there cannot be sentiment in standing around a bowlful of the incinerated bones of a loved one, called 'ashes,' and summoning into memory a beloved face and form that the survivor knows has been subjected to destructive flames and made to vanish.

We are sympathetically willing to allow a very wide margin to mourners, but this writer almost suggests that the joyful survivor is a good deal of a lunatic. How can one stand over a grave and 'fancy that the face and form are still intact,' and be unable to recall the face and form when standing near an urn? If the visitor to the grave thinks in the slightest degree, he must know that the face

and form a few feet below the turf are in a shocking condition of corruption: and that the grave is the last place to go to for the purpose of trying to 'fancy that the face and form are still intact.' An average sane person would do that better at an urn, and better still at home with a good photograph.

But we quite agree with the writer as to the uselessness of the ashes in an urn. They are mere earthly refuse, and have nothing about them characteristic of the deceased. Persons who decide for cremation should go through with it.

The dry-as-dust theologians have done us an ill turn in damaging the grand word 'Faith.' They have degraded it as a race-horse might be degraded by being blinded and put to work at a clay pit, to go endlessly round and round, to produce—clay mush. 'Salvation by Faith,' they have perverted into salvation by words, salvation by dogmas. They never taught us that Faith itself is a moving force, a creative energy, a healing power.

Professor E. M. Chesley, writing in 'The Journal of Practical Metaphysics' has a very different story to tell. He comes to the study of Faith *via* Psychology, not *via* Theology: he therefore is at the fountain-head, and proves easily that the letter killeth, but the spirit giveth life. The following is all alive with the new spirit and insight:—

The central principle of the Christian religion is the divine principle of Faith. By Faith I mean understanding, spiritual realisation, of the verities of the supersensible Universe. I mean the consciousness of the Higher Self which lives and moves and has its being in the universal Life of God. It has been said that Jesus of Nazareth was the one soul in all history to properly appreciate the worth of man. He was also the one world-historical character to discern in all its fulness the God-like power of Faith. By true Faith man shall have progressive dominion over all external Nature. For spirit lies at the heart of Nature as the fountain of its causation, and by genuine Faith man is made one with eternal Spirit. Scientific empiricism has blinded us to the glories of the Present God. Our modern world, with all its splendid advances in material and social civilisation, has not yet begun to dream of the power of spiritual Faith. It is practically omnipotent.

Apparently following up this subject, Professor Chesley, in a lecture, at Boston, on 'The Subconscious Principle in Nature and in Man, with special reference to the healing of disease,' strongly argued in favour of 'Mental Healing,' as a scientific verity. It is 'the subconscious soul,' he says, that is the wise master builder of the body: it 'functions throughout the whole physical organism, repairs all tissues, creates primarily all organs, conserves all life, is the so-called healing force of Nature.' Hence, the conscious soul, while entirely unable to carry on that essential part of the business of life, is able to enormously help the plodding subconscious soul by sending down directions and encouragements. Here is the *rationale* of it:—

The subconscious mind or vital soul of the body is one in essential reality with the conscious soul functioning on a plane above it. Hence we see very clearly how it is that the conscious mind can have such a profound and far-reaching influence on all the vital functions of the body. There are excellent scientific grounds for our advocacy of psycho-therapeutics. Let a man think the thoughts of the Eternal Truth, let him understand and live the true philosophy of life, and he begins to transform and renew his whole physical organism. True spiritual realisation strengthens, invigorates, harmonises, the whole conscious soul. Thence also the whole subconscious or vital soul. Thence finally the whole body is made orderly and sound. Thus Mental Healing goes directly to the fountains of life, and deals, not with remote effects, but with first causes. We are now prepared to give a satisfactory scientific explanation of the recent valuable experiments of Professor Elmer Gates, of Washington, in the department of physiological psychology. Why do evil states of consciousness—sad, remorseful, ill-tempered, jealous or envious feelings—create harmful chemical

products in the body and poison the fluids and tissues? Why do good states of consciousness—cheerful, loving, kindly, truthful, noble feelings or emotions—create beneficial chemical products in the body and stimulate favourably all the vital functions? Because of the intimate relationship of the conscious and subconscious minds. Because the conscious soul is always acting on the vital soul for good or evil—either encouraging, strengthening and purifying it, or else depressing, weakening and depraving it.

We sometimes think that, in thoughts like these, we have the Gospel for the coming century, or, at all events, the John the Baptist with his 'Prepare ye the way of the Lord!'

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STANTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stanton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. LIV.

NOVEMBER 3RD, 1873.

You say that inspiration was in kind such as yours? Do you mean yours through Elijah? and in degree the same?

I intended to say that the inspiration of God has been in all ages one and the same. The receptive mind is filled with stores of spirit knowledge, but the control does not extend so far as to do away with the individuality of the medium, or to impress exact and literal accuracy on his words. Inspiration, as you know it, is but the suggestion of angel ministers, even as I impress on you now the thoughts which I desire to convey. In some of the Jewish mediums the control was more perfectly established than in others. Degree would vary but not kind. They were one and all the mediums of spirit influence. Probably no more perfect mediums than Moses and Elijah, Isaiah, Jeremiah, and Ezekiel ever lived: at least among the Jews whose writings have been preserved for you.

I was struck with what you said about the 'seventy' and the arrangements made. Were these seventy chosen because they were mediums?

In those days power was understood to be increased by spirit control, and he who was so richly blest himself, chose those for positions of power and responsibility who were endued in kind even as he was, though not in degree. This was invariably the case. And as the gift was more valued and more known, it was more developed and cultivated. None would venture into a position of power, or be selected to fill it, unless he were endued with power from on high. This is not so now: and hence it is that you have ceased to cultivate and to develop that full power which even in the early days of which you speak was well known and highly valued.

And they isolated their mediums?

That was universal in all countries where the power was known and used. It would be long now to say what we have to say on that point. We will discourse of it at length in the future. Pass on.

You speak of the Reformer?

Nehemiah, with whom my earth life was associated

Abram? You speak slightly of him?

No; but in comparison with the great spirit who was to him the messenger of God, he was on a lower plane. We do not share the opinion of men in all such matters. His name has been widely known. He has played no great part in the spirit world.

What of those translations?

You must wait. The power cannot safely be used further.

+ I.S.D.

No. LV.

NOVEMBER 4TH, 1873.

I was going to ask what those translations really were.

They were the legendary beliefs. We have said that a halo of glory was shed round those whom men revered even in their death. In earliest days the man who attracted to himself the reverence of his fellows, and round whose name centred much of that awe with which man invests the character of those to whom he looks up, was fabled to have been taken away to join his God in the heaven which man had imagined. He was too good for earth, so he was removed to heaven. Moses, the mysterious agent of Divine power, the commanding head of his people, was in similar sort fabled to be withdrawn in mysterious manner from earth to heaven. He had talked familiarly with the Deity whom he had revealed; and now he was to go to join Him in the heaven which the Jews had fancied. Elijah, in like manner, the strange, weird, mysterious Power who came and went as with the freedom of air, who seemed to be guided by no human laws, governed by no such restrictions as fence in man's movements, he, too, was imagined to be translated from earth to heaven in such sort as he had lived. In all cases it was the fancied idea, the curious imaginings of an anthropomorphic God and a material heaven, that lay at the root of the fancy. We have before told you that man can only receive such ideas about God and heaven as he is fitted to grasp by previous training. In early days of the world's history man pictured a God who was but an Omnipotent man, a man in every respect with certain qualities added, those qualities being such as man would fancy and picture as natural additions to the being with which he was already acquainted. In other words, man took the highest ideal of humanity, and added to it such attributes as his fancy dictated, calling the result Deity. In this he was doing only what has been done ever since. The human conception of Deity must ever be clouded by mortal mist: even as the revelation of God can only come through a mortal medium, and be proportioned to human capacity. We have told you of this before. It is a natural and invariable consequence of the conditions under which you now exist. So, the knowledge of God being progressive, man discovers from time to time that his conception of God must be revised, and when the need is felt the additional light is given. So with heaven. You have unlearned much that previous ages have fancied about heaven. And none save the most ignorant and blind would now imagine that a human body could find a home in the spheres. Nor would any picture such a heaven as they were wont to dream of who fabled such translations. The time of material heavens, into which mysterious beings who had been invested on earth with reverence and awe were bodily translated into the presence and society of an anthropomorphic God, is past. You do not imagine God as an omnipotent, omnipresent man, living in a place where His throne is surrounded by a throng who do naught else but worship and adore, as men would worship were they to see God amongst them on earth. You do not seriously believe in the pictures of John the Seer. You do not believe in the human body of Jesus being there; for you

know that such a heaven is a baseless dream, and that into the life of the spheres spirit alone can enter. The bodily resurrection of Jesus has gone with the bodily translation of Elijah. You have reached a higher plane of knowledge than that which dreamed of a bodily resurrection, of a body translated up somewhere to the skies, to a heaven borrowed from the images of a vision which John was enabled to see. You believe that a translation will await each good and true man; no translation of human flesh and bones, but of the glorified spirit body, which shall indeed rise from the dead and worn-out shroud of flesh to a brighter heaven than human Seer has ever imaged.

Yes; I know. These stories are the mere legends that cluster round great names?

They are but part of that imagery which crowds your sacred records. We have frequently said that man errs in his conceptions of us and of our life from causes over some of which he has no control, but over others of which he has. He cannot grasp knowledge which his mind is unfit to receive. That is unavoidable. He cannot picture conditions which transcend the state in which he lives. That, too, is unavoidable. But he heaps together words and ideas which were intended to be figurative, and constructs from them a notion which is absurd. Advanced knowledge will lead him to remedy this. Moreover, he has fabled a revelation of universal application, of literal truth; and so he perpetuates ignorant ideas about a jealous God, and a fiery hell, and a heaven in the skies where the elect are gathered, and a bodily resurrection, and a final assize, and such notions, which belong to the age of childhood, and are outgrown by the developed man. The man should put aside the notions of the child, and soar to high knowledge. But in place of that, legendary beliefs, primitive superstitions, ignorant fancies are perpetuated. The hyperbolical visions of an Eastern imaginative people are taken for literal fact; and a medley of fancy, folly, and fact is made up which no reflecting mind on an advanced plane of knowledge can possibly accept as matter of belief. Faith is the cord that has bound together this incoherent mass. We cut that cord, and bid you use reason to judge that which has been received and held by faith alone. You will find much in the mass that is of human invention, dating from a time when man was less developed than now. You will reject much that is but cumbersome and profitless. But you will find a residue that commends itself to reason, is attested by experience and derived from God. You will gather knowledge of what God destines for man. You will see now that the past is valuable only as throwing light on the present and pointing the way in the future. This, as we have before explained, is one great purpose of our mission to you. We are to lead you, and others through you, to purer and truer views of God, of life, and of progress than have hitherto obtained. For this end we shall strive to point out to you the errors in your creed, the human figments that have passed for Divine truth, and the legendary dreams which have become crystallised into historic fact, accepted by faith but rejected by reason.

I am prepared to go into that very heartily. I already agree in thought with what you say.

We have so guided you. We shall be able to lead you to deeper thoughts and truer conclusions. We require only patient thought and waiting. All else will come in due time if only impatience be restrained. We pause now, for we have said enough. Cease not to ponder and to pray over what we have said.

May the blessing of the Supreme rest with you.

+ I. S. D.

DOCTOR, THE TEACHER.

'IN THE SANCTUARY.*

The curious way in which both 'Occultists' and good Catholics were taken in by 'Dr. Bataille' and 'Diana Vaughan' shows pretty clearly that real knowledge about hidden things bears very little proportion to talk about them. But the curiosity of the public seems to be stimulated rather than lessened by such exposures, and the consequence is that great encouragement appears to be given by them to two classes of writers, both of whom find readers among those who, in matters occult, cannot discriminate very well between chalk and cheese. The writers belonging to one of these classes have recourse to the well-worn literary fiction of representing the stories they tell as true statements of their own doings; they go out in their 'astral bodies,' they flit through the spheres or 'planes,' they converse with High Intelligences, they measure the length and breadth of heaven and hell, to which they give new names, and they have curious little adventures of the goody-goody order on the earth plane. Of course, there is no attempt made to substantiate these occult 'yarns,' and they furnish abundant internal evidence that they are not, and could by no possibility be, true history. They amuse those who like playing at occultism, and therefore they effect the purpose for which they are evidently intended.

Writers of the other class above alluded to deal with pretty much the same subjects in very much the same way; but they honestly confess that they are writers of fiction. They write in the third person, making an ideal young Occultist, instead of their respective selves, the hero of their tales; but in both cases the peculiar nature of their subject-matter obliges these writers to 'draw upon their imagination for their facts, and upon their memories for their fancies.' One would think that books of professedly such very different character would be differently regarded by their readers, but, strange to say, the *dilettante* Occultist seems to attribute an almost equal value to both. Either or both of them, for all he knows, may be true, or founded on truth. Perhaps the confession, on the one hand, that they are romances, or the declaration, on the other, that they are true records, is only a 'blind'! The High Intelligences are so much afraid that the 'truths' they are so anxious to impart to humanity should be believed! And those High Intelligences are so wily! So the Occultist with a little literary ability has the choice of two excellent ways of pouring himself into print, and setting forth his ideas, aspirations, religious beliefs, philosophical conclusions, and cosmological fancies.

M. A. Van der Naillen is a writer of romance, who has in progress a trio (perhaps we ought to say *trinity*) of books, giving a full description, if not exactly of what true Occultism is, at least of what, according to M. Van der Naillen, it ought to be. 'Dans le Sanctuaire' is a continuation of 'Dans les Temples de l'Himalaya.' It cannot be called a 'romance,' for love and adventure form the warp and woof of romance, and there is no woman in the book to pollute its austere purity with thoughts so terrestrial as love or dinner; nor is there any adventure. The book is concerned principally with the internal life of a few priests and adepts (or 'Mages'), who are chiefly interested in God and their souls, and who talk interminably and very transcendently about themselves and the Cosmos—the adepts talking for all the world like so many priests, and the priests like so many adepts.

As is the fashion at present, the author works into his discourse the latest guesses of modern science as to the mechanism of the Universe, more especially about the constitution of the cell. The 'students' of Avenue-road have a powerful rival in M. Van der Naillen, for if *they* know all about occult histology, *he* does so, too; and unfortunately their knowledges do not tally. Mr. Leadbeater, too, must look to his laurels, for the author makes his Magi go out in their astral bodies, and do things with their vibrations, their aura, and their will power that quite put the 'Helpers' into the shade! Occultists have for some time endeavoured to justify themselves in the eyes of a materialistic generation by seizing upon every new discovery or hypothesis of science, and working it into their systems. The consequence is that they seek in vibrations, currents, polarity, kinesis, and so on, an explanation of purely 'spiritual' things—as if they could bridge over the 'unfathomable gulf' that

separates the objective and the subjective by throwing a few big names like planks across the abyss.

M. Van der Naillen, in this manner, reduces love, intelligence, hope, and every other spiritual thing to vibrations, polarity, auras, and psychic emanations—a proceeding which seems to bring down the Cosmos almost to the dead level of the Materialist. His Universe is certainly not a spiritual Universe, but a transcendently material one. It is as if he tried to explain the effect which a beautiful picture has on the mind by calculating the rates of vibration of the different colours used by the artist. As might be expected, the author shows himself utterly ignorant of the underlying ideas of the Eastern religion of which he talks so much, and which he conceives as a kind of transcendent Roman Catholicism, and wishes to see established as a universal 'Catholic' religion. He makes Parabrahm, for instance, the equivalent of the Christian Personal God, and his adepts are continually calling on Parabrahm to help, or bless, or do this or that. The veriest tyro knows that 'Ishvara' is the personal God of Indians, and Parabrahm, as the name implies, that which is beyond Brahma, or beyond 'God' in the Western sense, for Parabrahm is a metaphysical abstraction, necessarily impersonal, including both existence and non-existence.

The avowed object of the book is the substitution for the Roman Catholicism of to-day of a reformed Catholicism such as that which M. Van der Naillen imagines to have obtained in the days of the Magi. In that reformed Catholicism every feature of the present Roman Catholic religion would apparently be maintained—prayers, ceremonies, vestments, sacraments, and sacerdotalism in every shape and form, including a Hierarchy with a Pope at its head. It is rather amusing to find that the Eucharist becomes in the new Catholicism 'the Communion of Parabrahm,' the bread and wine then apparently representing the body and blood of Parabrahm—such is the author's 'spirituality'!

There is really no story in the book, only the flimsiest thread of narrative runs through it, which the author uses to string together endless sermons and discourses, in which conjectures about the microscopic constitution of the cell are mixed up with high-flown exhortations to proceed heavenward by means of prayers, fasting, and penances. Sydney Smith said that the most dreadful end he could imagine would be to be preached to death by wild curates. After reading 'Dans le Sanctuaire' we think that to be lectured to death by tame adepts would be nearly as awful. But, perhaps, after all, M. Van der Naillen is slyly poking fun at both Occultists and Roman Catholics. We must remember 'Dr. Bataille'!

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on *Friday*, March 19th, at 7 p.m. for 7.30 p.m., when an address will be given by Mr. C. W. Leadbeater on 'Sources of the Information received from the Unseen.' Mr. Leadbeater is not only a clever writer and an able speaker, but he is also an astute reasoner, so that whatever he may say will be worth hearing. We may, or we may not, agree with him on all points, but it will certainly be to our advantage to know the best that can be said on matters upon which we may differ.

NEW PUBLICATIONS.

- 'The Windsor Magazine,' for March. London: Ward, Lock & Co., Limited. Price 6d.
- 'The Quartier Latin,' for March. London agents: Iliffe & Son, 3, St. Bride-street, E.C. Price 6d.
- 'What Is Truth?' By L. HADOW JENKINS. London: W. Stewart & Co., 41, Farringdon-street, E.C.
- 'A Plea for the Unborn.' An argument that children could and, therefore, should be born with a sound mind in a sound body, and that man may become perfect by means of selection and stirpiculture. By HENRY SMITH. London: Watts & Co., 17, Johnson's-court, Fleet-street, E.C. Price 2s. 6d.

* 'Dans le Sanctuaire,' Faisant suite à 'Dans les Temples de l'Himalaya.' Par A. VAN DER NAILLEN. Traduit par LE DOCTEUR DANIEL, Licencié es Sciences Physiques. Paris: Librairie des Sciences Psychiques. 1897. Price 3fr. 50c.

'LIGHT' SUSTENTATION FUND.—The Treasurer gratefully acknowledges the following additional contributions to this fund: K. Q., £2, and Mrs. Rudd, £2.

A STRANGE MID-DAY APPARITION.

I send you a very interesting story of an apparition, related by Mr. Witold Chlopicki in his book 'Memoirs of a Spiritualist,' which has just appeared at Warsaw:—

For several years a little village in the centre of Russia had been garrisoned by a certain regiment of Cossacks. In the spring of 1890 the colonel of this regiment received orders to remove with his men from the village in question to a district about one hundred and sixty versts distant. When the moment of departure arrived, the Colonel was much embarrassed by the difficulty of finding a substitute for his coachman, who had been lying for some time seriously ill in the hospital, and was as yet unable to resume his duties. Wanka—for that was the coachman's name—was a very excellent fellow, sober and faithful, and sincerely attached both to his master and to his horses. For several years he had discharged his duties with zeal and fidelity, and the Colonel, therefore, found it difficult to reconcile himself to the idea of another man taking Wanka's place. However, there was no help for it. He was compelled to take the first soldier who offered himself for the vacant post, but before he left he warmly commended his invalided servant to the care of the hospital doctor. The regiment was well on its march when it came to a road bordered on both sides with trees. Suddenly the soldiers heard a rumbling as of carriage wheels behind them, and a voice crying to them, 'Look out! Look out!' Turning round, they saw a 'troika' rapidly approaching, drawn at a gallop by three superb grey horses. The ranks were opened to allow the vehicle to pass, and, as it did so, the soldiers, to their great astonishment, distinctly recognised in the person of the driver on the box no other than the man whom they had left behind in hospital, seriously ill. Wanka, on his part, as he drove through the ranks, bestowed on his whilom companions a friendly smile and nod of recognition. The Cossacks could not get over their amazement. 'Here is a strange thing!' cried some of them, 'not only has Wanka recovered already, but he has even been able to at once find another berth.' 'And such a berth, too!' responded others. 'Why, the carriage and horses look as if they had just come from the hands of the dealer. The artful rogue! His sickness must have been all a sham; he has evidently had this new berth of his in view all the time.' The carriage and horses disappeared in a cloud of dust, but not before the soldiers had had time to notice that the vehicle had two occupants, whom, however, they were unable to recognise. Just then one of the officers came up and inquired if it was not Wanka they were talking about, as the Colonel had seen him, but could scarcely believe his eyes; and he wished to know if it was really the faithful servant whom he had left dying in the hospital. In reply the soldiers affirmed that the driver of the troika was undoubtedly the Colonel's late coachman. They had all seen and recognised him, and, judging by the smiling salute he had given them, the recognition was evidently mutual. The Colonel thereupon ordered that as soon as they reached the next stopping place a telegram should be sent to the staff of the hospital at the village they had left, asking for news of Wanka. In the evening the regiment halted at a little town, and the telegram was at once despatched. The next morning the Colonel received a reply to the effect that Wanka had rendered up his spirit to God at one o'clock in the afternoon of the previous day—that is to say, at the very time when the Cossacks saw him on the box of the strange carriage.

All the very interesting details of this strange apparition can be obtained from Mr. Witold Chlopicki—a very worthy man, and an old Spiritualist. His address is No. 22, Ulreca Bracka, Warsaw.

Gajsin, Podolia.

JOSEPH DE KRONHELM.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

THE RESPONSIBILITIES OF SPIRITUALISTS.

Dr. Sara L. Hard, Secretary of the First Spiritual Church, Denver, has been talking pretty plainly to her constituents about their giving and their zeal. We append a few of her sentences. They are well worth reading, marking, learning, and inwardly digesting by persons nearer home:—

We unite, we organise, we try to sustain meetings, that we may present our philosophy to the multitude. We see before us, weekly, hundreds eagerly drinking in the inspiring truth from our inspired speakers.

We hear their testimony from their own lips, that their burdens have been lifted from their souls, that a light has gleamed in, which can never be put out. In perhaps a month they are gone with their light. We know it is beaming and shedding its light somewhere, but we cannot but ask: Have you no responsibility in helping to sustain the candlestick which held the light for you, that it may light others?

Four thousand years ago the seers were kept in the temples, cared for tenderly, and kept free from material environments or burdens. Less than two thousand years ago the great seer-leader of the Christian dispensation had not where to lay his head. How often have we said, had *we* been the Jews *we* would not have crucified Him.

We criticise the Christian churches in that they do not practise all the gospel they preach. But they do maintain a place in which to set forth their principles and support the men who devote their time to it.

The law of spirit return demands a place set apart and consecrated to that purpose, for concentration of power.

When your heart is heavy and clouds lower, would you know where you can come near the invisible world, and they to you with their blessed influences?

Keep a place open and sacred to angel visitants.

The Angel of Death may snatch your dearest at any moment. Would you find a ladder placed on which your loved might ascend and descend to you?

Provide it now and sustain it.

The Mormon gives his weekly tithing without solicitation; also the Jew—both trained from birth to responsibility to themselves. The Roman Catholic, as well, either with or without coercion. Their lamps do not lack for oil.

Oh, if one-tenth of all our substance—if one-tenth of our weekly incomes were devoted to our work, our temples would arise on every hand, our mediums would be sustained with no anxious care for sustenance, and enthused and encouraged by the zeal and interest manifested, would be able to convey such rich dews of blessings as mortals never yet have conceived of. How the spirit-world will rejoice when mortals, with unanimous consent and harmony, provide for their reception.

'Bring your tithes into the storehouse and prove me now herewith, saith the Lord, and see if I will not open the window of Heaven and pour you out a blessing till there be not room to receive it.'

SIR EDWIN ARNOLD'S 'EAST AND WEST.'

These passing thoughts from Sir Edwin Arnold's 'East and West' are very beautiful, with a strong basis of science beneath them:—

Do not think that you are warned off from endless hope and utmost probabilities of immortal and ever-increasing individual life and gladness by the scalpel of the brain-doctor, or the dyspeptic logic of the agnostic. A boundless aspiration is not only cheap, but strictly reasonable; but what has come from Evolution in the visible region is nothing to what may come from it in the invisible. The dove of right Reason can bring you back a branch of olive from the waste of physiological waters, where the raven of unfaith never finds so much as a single leaf.

It may well be that the next great secret of existence is hidden from us by a veil so thin, that its very thinness makes it impenetrable. A touch, a turn, a change, as light as when the light pebble, lying on the thin ice, feels it melt and falls to the bottom, may be all that is necessary to lift the curtain of another and utterly transformed Universe which is yet not really another, but only this same one that we see imperfectly with present eyes, and think of timidly with present thoughts.

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AN ASTONISHED MISSIONARY.

'Demon possession and allied themes,' by the Rev. John L. Nevius, D.D., published by George Redway, appears to us to be a singularly honest book, all the more valuable because the writer undertook his task on independent lines, not as an occultist, not as a disputant, not as a scientist, but as an astonished missionary who found in China amazing confirmations of much that he had regarded as confined to New Testament days. It is unfortunate that he called all the manifesting spirits 'demons,' and that he stood up stiffly against Spiritualism. That lost him the key: but all the more useful are the tons of facts he dumps down before us.

Dr. Nevius was for forty years a missionary in China, and he tells us that his experience, in relation to 'demon possession,' was that of pretty nearly all other missionaries; only some of them, we conclude, were less open-minded than he. One young missionary was even indignant that the subject was being looked into. Of course, the Bible stories were true, but these modern ones *must* be false. How like these Bible Spiritualists everywhere!—believing in their book, but angry when we tell them that we can confirm the truth of it!

As to Dr. Nevius' demon-theory. It must be confessed that the possessing or obsessing spirits often behaved very badly—or appeared to do so: but the worthy doctor incidentally gives us a quotation from a highly reliable work which throws considerable light on this point. The quotation is from the great work of Dr. W. Griesinger, who says, 'This foreign evil power, by which the patient imagines himself to be governed, assumes different demoniacal shapes, according to the prevailing superstitions and beliefs of the epoch and country (devils, witches, &c.).' Precisely. If the Chinese have the notion that these spirits are demons, their prepossession may very materially affect the manifestation. If one pours a packet of pins among the strings of the piano the result will not be sweetness and light. Perhaps the prepossession may determine the grade and character of the unseen visitors, or may jarringly interfere with, pervert, and degrade, even good or, at all events, inoffensive influences. Then, if Dr. Nevius intervened with his demon-theory, and backed up the heathen error with his Christian mistake, his demon-theory would be likely enough to receive confirmation.

But, oddly enough, Dr. Nevius gives us the antidote with the poison, though he does not appear to notice that it is an antidote: but it is all the more interesting and valuable on that account. He gives at length the narrative of one of his converts, who says,—'The demon often bade us not to be afraid of it; saying it would not injure us, but that, on the contrary, it would help us in various ways; that it would instruct me in the healing art, so that people would flock to me to be cured of their diseases. *This proved to be true*; and soon, from my own village, the people came

bringing their children to be healed by the aid of the demon. Sometimes it would cure the sick instantaneously, and without the use of medicine.' What a pity to lose such a chance! If Dr. Nevius had been in sympathetic possession of the Spiritualist's key he would have understood this, and his 'demon possession' theory might have been gradually changed for something more akin to the beneficent work of the great healer, Jesus Christ.

Dr. Nevius also gives a full account of a case of what we should call 'mediumship,' told him by so high an authority as Dr. Theodore Christlieb, late Divinity Professor at the University of Bonn. In this narrative we find the statement that the medium, after undergoing some unhappy experiences, was restored to health; several physicians testifying that 'a deformed limb and other maladies which they had attempted in vain to relieve her of, were suddenly cured.' We do not think much of this sentence as a bit of writing, but it has value, and we wonder how it was that Dr. Nevius missed the natural inference.

Another case points in the same direction. After describing the painful experiences of a certain 'possessed' person (or medium), he says, 'On the forenoon of the twenty-sixth January, at eleven o'clock, the very hour which, according to her testimony, she had been told *by an angel* several days before would be the hour of her deliverance, these attacks ceased. The last thing which was heard was a voice from the mouth of the patient, which said, "Depart, thou unclean spirit, from this child—knowest thou not that this child is my well-beloved?" Then she came to consciousness.' And the worthy doctor adds a note, stating that someone has suggested that the delivering power was 'The Holy Spirit'! Now, is not that wonderful? Dr. Nevius, at this point, was just on the verge of the explanation of the whole thing, and then he sheers off on a theological doctrine! Here were the facts under his very eyes, the activity of spirits good and bad, or wise and foolish: and he refuses to see it, preferring rather to stand stubbornly out against Spiritualism as commerce with demons only. What is the real reason for this? Why should a devout man and a good Christian assume that only demons can drive their evil trade around us?—that the good angels are absent? Is it that having got them into the grave where they sleep until the 'blessed resurrection morn,' or into heaven where they are too happy to go out to the wretched, they are unavailable? What an awful hypothesis? How anyone can believe in a just God and a living Christ and believe this we do not understand. No: but the explanation is waiting for these befogged pilgrims whenever they choose to come for it:—The spirit-world is here; and, for evil or for good, we have to live in it every day: and, truly, it depends very much upon ourselves whether we live on the demon or the angel side.

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MESMERISM AND HYPNOTISM.

ADDRESS GIVEN BEFORE THE LONDON SPIRITUALIST ALLIANCE,
BY MR. PERCY W. AMES, F.S.A., F.R.G.S.

(Continued from page 100.)

It was interesting, said Mr. Ames, to note that the effects of verbal suggestion were much augmented when accompanied by appropriate gestures. Thus, if a dynamometer were placed in a subject's right hand, and he were ordered to hold it with all his might, the verbal suggestions only augmented his usual dynamometric force by a few degrees; but if the action of firmly clenching the fist were also imitated before him the muscular force was not only increased, but doubled.

Some of the phenomena of suggestion and hallucination were so extraordinary and, at first, incredible that they could be better appreciated by remembering how potent was the imagination even in the normal state. Here Mr. Ames narrated some examples of the power of the imagination, a remarkable case being that of a hysterical girl patient to whom an anæsthetic was to have been administered previous to an operation. By way of familiarising the patient with the process beforehand, the chloroformist (Mr. Woodhouse Braine) put an inhaling bag, which was free from even the odour of any anæsthetic, over her mouth and nose, telling her to breathe quietly and deeply: after a few inspirations the girl cried, 'Oh, I feel it, I am going off,' and a moment afterwards she became unconscious. So perfectly was the effect of an actual application of ether or chloroform simulated, that the operation was successfully and painlessly completed.

Again, the power of religious ecstasy, or absorbing devotional contemplation, to cause disregard of surroundings and contempt of physical suffering was attested by all history. Imagination, combined with direction of consciousness to a part, was also productive of very curious results. John Hunter said he was confident of producing a sensation in any portion of his body simply by concentrating his attention on it, while the late Dr. Forbes Winslow, writing on 'Obscure Diseases of the Brain and Mind,' said: 'It is a well-established fact that alterations of tissue have been the result of a morbid concentration of the attention to particular organic structures.'

Turning to examples of hallucinations, said Mr. Ames, we are embarrassed by their number and variety. Each of the senses might be separately excited by hallucinatory agents, but perhaps the most suitable for consideration at the time were those hallucinations in which two or more senses were simultaneously affected. In order to arrive at an intelligent comprehension of the phenomena of hallucination, attention might be directed to the true nature of impressions in the normal state. Thus, one might take a walking-stick. By visual impressions of its size, shape, and colour; by tactile impressions of its smoothness or roughness, and by muscular impressions of its hardness and solidity, we constructed the image of a walking-stick in the brain, and it was this image alone that we knew. What the thing was in itself we did not and could not know, although habit, experience, and the requirements of ordinary life taught us to think of it not as a subjective image but as an objective reality. Occasionally hospital patients who had undergone amputation would confidentially tell their visitors that they could still feel the missing hand or foot, and the sensation although, of course, illusory, could be, at least partially, explained on physiological grounds, *i.e.*, the pain or irritation that was transmitted up the severed trunks of the sensory nerves was referred by the mind to the sensory organ whence such impressions originally came.

It was to be remembered, then, that we had only knowledge of ideas or states of consciousness, and that this knowledge was wholly confined to the brain, however much it might be imagined that feeling existed in the parts affected. Bearing this in mind, it was more easy to understand the nature of hallucination. If some idea of an object already within the subject's experience were implanted in his mind, while in a condition of morbid receptivity, he would inevitably perceive a vivid externalisation of an image of the object, and experience the same sensations of sight, touch, and muscular pressure as if the impression had been created in the usual way. Thus an imaginary ball would be seen and handled, and the subject would experience a sense of muscular resistance and be unable to bring his hands together while he believed himself to be holding it. Such imaginary objects would be

apparently reflected in a mirror, and the subject would suppose the reflected hallucination to be as real as the other. For instance, when a subject was told to look at a supposed butterfly perched on the table, a mirror being behind the spot indicated, she at once explained that she saw two butterflies. Being desired to catch them both, she made the gesture of seizing the one perched before the mirror, and fastening it with a pin to her bodice. Another subject present, and similarly impressed, refused to be so cruel as to run a pin through the butterfly. When told to catch the second butterfly suggested to be in the mirror, she tried to do so, but being unable to reach it, her hand coming into contact with the glass, she gave up the attempt with indignation. It was important in all such experiments to guard against dissimulation, and a number of interesting methods had been adopted whereby it was possible to prove that the hallucination was genuine. It had been shown, for example, that hallucinatory colours, like real ones, were followed by after images of complementary colours; also that an opera glass held to the eyes of the subject rendered an hallucinatory object seemingly near or remote, according to the end of the glass which was seen through, even though precautions were taken to prevent the subject knowing which end was presented to his eyes. If a portrait were suggested on a blank card, the subject would always see it on the same side and in the same position, so that if the card were held upside down the portrait appeared with the head downwards. The same card would be selected unerringly even if it were shuffled with a number of others, and so persistent were these images that if the card were photographed the hallucinatory image would appear on the photograph. It was a remarkable fact, too, that in some cases the images persisted after the hypnotic sleep was over. In illustration of this Mr. Ames narrated a case in which an imaginary picture had continued to be seen by the patient more than two months after the impression had been first created.

As further exemplifying the power of hallucinatory impressions, it was stated that if a number of figures were suggested as being on a (blank) card the subject would add them up correctly, while if the operator laid the card on a sheet of paper and went through the movements of ruling it round with black lines, afterwards removing the card, the patient, when asked to do so, would fold the paper accurately on the imaginary lines, so as to exactly correspond with the size of the card.

The lecturer then dealt with the possibility of the operator influencing the patient from a distance, a possibility which he considered to be well established by a number of authentic cases. He next dealt with hypnotism as a therapeutic agent. Taking first the suggestive method, he showed that this was especially adapted to chronic maladies; rheumatism and gout yielded to it, as also many diseases of mal-nutrition, such as anæmia and general debility. Massage, combined with hypnotism, had also been found to be exceedingly useful.

Referring to the question of moral responsibility, a question raised by the President in his introductory remarks, Mr. Ames said that it was true many diverse views had been put forward, and while it was easy to exaggerate the dangers of hypnotism to the moral responsibility of the patient, it would be unwise to ignore them. The patient's mind was undoubtedly influenced by the operator. But while there was an occasional danger of a normal mind being weakened by the abuse of hypnotism, it was certain that a degraded mind could be raised and strengthened. In illustration of this last statement, Mr. Ames cited a case which came under his own observation in which, by the efforts of a philanthropic experimenter, a girl of the most vicious and degraded type was completely reformed, and from being the occupant of a criminal lunatic asylum, became a respectable member of society. Nevertheless, hypnotism was not a thing to be played with, and he conceived it to be a duty earnestly to warn young people especially against allowing themselves to be hypnotised by incompetent persons, whose self-confidence was apparently their only qualification. At the same time, there was nothing for a healthy-minded person to fear. It had been proved many times that if any suggestion were made contrary to the principles of the subject it would be resisted, even in profound hypnosis. In those unfortunate cases which, undoubtedly, had occurred wherein the mesmeriser had obtained complete ascendancy over his subject, it had been due to unscrupulous practice on the one part and reprehensible weakness on the other.

Briefly summarising his contentions, Mr. Ames said that among the points he wished to emphasise were :—

- 1.—The undoubted genuineness of the phenomena.
- 2.—The two schools of thought and practice—the physical and the psychical.
- 3.—The fact that hypnotism, properly conducted, was not only adapted to hysterical patients, but to the naturally healthy, intelligent, and strong-minded, for the alleviation of pain, nerve recuperation, and mental rest.
- 4.—The desirability of medical men studying the subject, so that the practice might be restricted to the family physician.
- 5.—The importance of everyone familiarising himself with the subject, since in a matter containing such extensive possibilities of good and evil some knowledge was certainly desirable.

Strict attention to the following rules was also recommended:

- (a) No person should be hypnotised without first giving a written consent. (b) The operator should undertake not to perform any experiments, except such as directly contributed to the benefit desired by the patient. (c) One or two respectable witnesses should be always present.

This concluded the address, which was received with great applause, and the President having announced that Mr. Ames had consented to answer any questions, a number of inquiries and suggestions were put forward which we have not space to fully deal with here. It may be stated, however, that remarks were offered by the President, the Rev. J. Page Hopps, Mr. Collingwood, and Mr. Willoughby, the first-named gentleman narrating a case of materialisation, as evidence that this phenomenon was not to be covered by the theory of 'collective hallucination,' a point which the lecturer cheerfully conceded.

It should be mentioned that during the lecture Mr. Ames exhibited a charcoal sketch showing the hypnotic subjects sitting around the rotating mirror of Dr. Luys, also diagrams showing the action of the pneumatograph and Marey's tambour, devices which effectually prevented the possibility of imposture, since the results yielded by these instruments in cases of genuine catalepsy could by no possibility be counterfeited.

INTERESTING PHENOMENA IN BERLIN.

Mr. R. Seithel, of Manteuffel-strasse, Berlin, writes as follows :—

The oldest and most numerous spiritistic society of Berlin is 'Psyche,' of which Mr. Schörrherr is the president. It meets once every week, and, although it does not write on its banner the word 'scientific,' it does its best to promulgate true Spiritism amongst its members, as well as amongst others. It performs this by lectures and by introducing good, genuine mediums, whom it for the most part tries to develop from amongst its own members. Last autumn the members had the pleasure to see repeatedly a physical medium under the pseudonym 'femme masquée,' in whose presence knockings and sounds like bells and triangles are produced; and just now there comes to the society a young man, Mr. Bernhard, whom the director of an orchestra, Mr. A. Thieneman, took the trouble to develop. Mr. Bernhard, who is of a healthy constitution, presented himself, on February 22nd, at the rooms of 'Psyche.' He had to submit himself to a committee, and to exchange his clothes, stockings, and shoes for a suit specially provided for the occasion. He used a small recess formed by three bare walls closed by a curtain. After having stood there a few moments, the tunes of a musical-box were distinctly heard, and when shortly afterwards he left the cabinet in trance and entered the darkened assembly-room, from his head, ears, neck, and particularly his hands, emanated clouds of vapour, shining as with a phosphoric light. Now and then sparks of light were driving off therefrom into the surrounding air. The light was alternating in its brilliancy, and sometimes suddenly ceased, always to reappear just as abruptly. Mr. Bernhard allowed himself to be touched by those present. After five to ten minutes Mr. Bernhard moved freely amongst the audience, the lighted lamp at that time being only shaded by red covers. He moved, in trance, with hands extended and still brightly shining, and making grasping movements through the air. Now and then he caught in his hands different kinds of fresh flowers, whose stems were not cut but torn off; some of them belonging to the summer flora, and growing only in meadows. Re-entering the cabinet, the musical-box sounded afresh, and the séance ended to the general satisfaction. In respect to 'Psyche,' it is to be remarked that this society is collecting the means for starting a home of its own for the benefit of its members.

A MESMERIC SEANCE BY M. DE ROCHAS.

WITH NOTES BY 'QUÆSTOR VITÆ.'

Desiring to witness the effect of 'suggestion' by music on a mind susceptible to musical emotion, the Countess de B. kindly agreed to lend herself as a subject. When M. de Rochas had mesmerically induced the second state and ordered the subject to remember her experiences after being awakened, M. A. de Morsier played a passage from the second act of 'Tristan and Iseult,' in which Iseult is represented as waiting for the signal of Tristan's approach. This aroused a strong expression of emotion in the subject. When awakened we found from her description that it had appealed to affectional associations in her own experience, and revived the recollections of a friend now separated by death, which took form again in her imagination, under the concordant resonating stimulus from without, and became re-actualised. The image of the friend came forth from within a cloud which opened or unfolded to her vision, and appeared to live under the stimulus of the music. The cessation of the music caused the image to become fixed and statue-like, when the cloud rolled up again round it, closing the vision.

An invocation to terrible spirits from Ryers' 'Sigurd' produced a most painful impression in the subject, and had to be suspended at once.

The prayer of the Knights of the Holy Grail, from 'Parsifal,' produced a devotional attitude, followed by uplifting of arms and hands, accompanied by an ecstatic expression. When awakened to her normal state, the subject said that she had knelt at the door of a mighty temple in prayer for spiritual alms; entering the temple she had gradually ascended in space.

The impression produced by the first suggestion having taken form in a personal association, eclipsed the subsequent experience, however, in intensity, and the subject remained under the effect of its emotional disturbance for some time after returning to her normal consciousness.

It should be stated that the subject had heard the music from 'Parsifal' before, in her normal state, but it was doubtful whether she would recognise it. She had heard the passage from 'Tristan and Iseult' only once, and that in the presence of the person whose image had been revived in her mind; yet she certainly would not recognise the music.

It would appear that musical vibrations evolve sympathetic emotions in a sensitive artistic subject, as in a living phonograph. The external stimulus necessarily reacts on, and revivifies, the associated impressions of concordant quality in the subject's soul or vital self. We accept the fact from experience, without knowing why, that musical sound vibrations give rise to emotions in the minds of the audience. But here we are confronted with the interesting psychological problem involved in the fact that such emotions evolve associated ideas in the responsive minds; to which the only possible solution, apparently, is presented in the inseparable co-existence and consequent dual interchangeableness in expression, of emotion and thought as the feminine and masculine modes, respectively, of each other. The same phenomenon is presented conversely by ideas, which give rise to emotion, as is the case in romances, poetry, &c. Music is apparently the feminine art, appealing through the emotions, of which poetry is the masculine art, appealing through thought. The dual combination of the two, as in song, intensifies the appeal. Similar experiments made subsequently with a subject who was not of an artistically cultured temperament produced indefinite results.

Experiments were then made with Madame L. Her sensibility was exteriorised in zones; one about an inch from the skin, the furthest about three feet from her body. The skin was then insensible to pinches and even to a flame, but any touch or contact with the exteriorised vital sensibility transmitted pain to the body. Some of this exteriorised vital fluid was condensed into a glass of water, behind her back. When, after being removed some yards from the subject, the contents of the tumbler were stirred, she said she was being hurt, thus illustrating the repercussion of pain to the mediums when objects in which their vitality is condensed are seized. A small piece of her fluffy, curly hair was cut off from the back of her head, unseen and unfelt by her. When rubbed between the fingers of one of the assistants, she again said she was hurt. This hair was afterwards carelessly thrown into the fire. We learned subsequently that this had caused a headache to the

subject for the whole of the next day, till the pain was removed by the operator.

M. de Rochas took hold of one of the subject's hands. His other hand was then pinched behind the subject's chair. The sensation was transferred to the subject, who exclaimed that she was hurt. The phenomenon was repeated, without contact with the subject, thus illustrating repercussion.

She was told to get up and walk forward. A pin was then stuck into the chair behind her in which she had been sitting. She exclaimed that she was pricked. The operator having (unseen by her) drawn a line with his foot across the carpet, she was suddenly stopped at that invisible line and could not advance further.

M. de Rochas then pushed the vital exteriorisation further, till it reached the point of constituting her double. Experiments, suggested by Keely's discoveries, were then made as to whether the key-note or mass-chord, with which the double would synchronise and resonate in unison, could be found. The results were not successful. It was observed, however, that certain harmonious chords caused the double to rise in space, while discords caused it to interiorise into the organism immediately.

These experiments were merely tentative and too limited to constitute the basis for any conclusions.

It is to be noted in this connection that experiments were made at the Salpêtrière Hospital, in Charcot's time, in the treatment of paralysis by sound vibrations. The affected limbs were inserted in resonating boxes, surmounted by large tuning forks. The results achieved are, however, uncertain, and these experiments were abandoned after Charcot's death.

That there is an interaction between the vital 'tension' of some people and certain consonant notes is confirmed by the following fact told to M. de Rochas by the doctor attached to one of the Paris theatres. The wife of the musician who plays the counter-bass in the orchestra of the theatre is a patient of the doctor's. Once a month she becomes hypersensitive and neuropathic. If the musician leaves his counter-bass at his home at those periods, the fourth string invariably breaks. This has taken place for years. He has, consequently, had to resort to leaving his instrument at the theatre at those periods. It would have been interesting to know what effect would be produced on his wife by playing the 'dominant' of the note represented by the fourth string.

In other subjects the exteriorisation of sensibility takes place in two columns, one at each side of the subject, as if constituting two poles, one red and one blue, which afterwards unite and make the double or phantom. In the subject experimented with on the present occasion, the process has been often repeated, and now exteriorises quickly and directly in one column, which was seen clairvoyantly by one of the assistants as blue, and when the hand was inserted therein felt cold. M. de Rochas ordered the exteriorised double of this subject to divide into two, which was effected after some difficulty. The red column was found to remain close to the subject, while the blue column or phantom tended to move away. When allowed to go it rises in space; the subject then goes into rapturous ecstasy. She thinks herself in heaven, and sees 'angels with wings,' evidently representations of her own imagination from pre-conceived associations.

The doubles of different subjects rise to different altitudes, it should be noted here, and see different aspects of the astral plane. This depends on the quality of the responsiveness unfolded within them. The same things present different appearances, according to the quality of the subject in whom the perception reacts. Some doubles see and converse with discarnate beings; others do not. Some meet and converse with the doubles of other human beings like themselves. Some such subjects pass under the control of invisible, discarnate operators, thus illustrating the identity of process existing in mesmeric and mediumistic control.

An interesting illustration was presented, showing that the operator can only direct the subject within the limits of her own consenting will. When her double was projected into the astral 'heaven,' the subject declared that she had there met the 'soul' of her sister (who is living, but insane). Told to speak to her sister, she refused to do so; her sister, she said, did not know her, could not recognise her, could not speak. Told not to speak but to *think* to her sister, she still refused, and further pressure was met by further refusal. The effort had to be abandoned. The inference that the doubles of insane people

may be met with, wandering in the astral plane, is interesting, and her refusal to try and communicate with this double is to be regretted. It evidently arose from the painful recollections of past attempts to converse normally with her insane sister. And this implies that the associations pertaining to her normal life bias and condition her intra-normal, or secondary, entranced state, by their quality.

(To be continued.)

--- IDOLATRY—OR WHAT? ---

One of the most interesting items of Theosophy at present is the development of Mrs. Besant. The rumour that she had become a 'pukka Hindu'—that is, a devotee of orthodox Hinduism—has been contradicted by her associates, and, we believe, by herself; but if she has not, what is the meaning of the following passage from 'The Prasnotara,' the official organ of the Indian Section of the Theosophical Society—the article from which it is taken being an editorial descriptive of Mrs. Besant's work in India?—

What poet of the most fertile imagination, what novelist of the liveliest fancy could ever have dreamed that a foreign woman, born and brought up in Christendom and herself a vehement iconoclast at no distant date, would be invited by Hindu communities to lecture on and defend what is called 'Idolatry'? And yet this was an accomplished fact only the other day not only in far off Peshawar, but in the ancient city of Multan sanctified by the birth and exploits of the devout Prahâda and the descent of the great avatâra Narasimha, and also at the primitive land of Shikarpur.

No comment that we could make on this would be so telling as the following extract from a speech by Mrs. Besant herself at the recent Convention of the Indian Section at Benares, taken from the official report:—

We cannot but hope that from this city, always the centre of life and new impulses, may flow another wave, overshadowed by that all-powerful, all-vivifying, and all-pervading influence which flows from the feet of the Lord whose hand is spread over this town. Is not one of His names Kâshipati, the Lord of Kâshi? May we not, then, hope that His blessing will be upon us, and that His influence will guide our deliberations, so that from this meeting new life, new energy, may flow into every part of India, and from India to all parts of Europe, and from Europe to all parts of the world? For the Lord of the world is one, and He who is the Lord of Kâshi is not only Kâshipati, but also Vishvanâth, the Lord of the world.

One of the characteristic features of Idolatry is to imagine that the local god, whose function is to protect a certain city or tribe, is also the maker and governor of the entire Universe. Kâshipati, whose hand is spread over Benares, seems to be no exception to this rule!

Yet, after all, the Hindus do not seem to be satisfied; for, according to 'The Light of the East':—

Mrs. Annie Besant's lectures in the Punjab have called forth counter-lectures from the opposite camp, and the meeting which was held at Lahore, presided over by Rai Bahadur P. C. Chatterjee, Judge of the Chief Court, in order to hear Upâdhaya Brahma Bandhav, has created some sensation in the capital of the land of five waters. The lecturer held that the Besantic cult of an *impersonal God attaining self-consciousness by evolution* was at variance with the dictum of the *Hindu Scriptures and Hindu philosophers*.

'THE CHURCH OF THE FUTURE' in its third and enlarged edition is worthy of the notice of clergy and laity of every denomination. It is a series of suggestions for a basis of union for all churches on Vegetarian, Humanitarian, Spiritualist and Socialistic lines. One suggestion, on p. 28, is particularly worthy of notice in its broad liberality. It is that 'such scheme of doctrine and practice be accepted in its entirety by each member only as the faith and teaching of the order (or church), and as his or her own faith only so far as each is able to fully receive and assimilate it.' Surely this is comprehensive enough to include all Christians and truthseekers. There is a good deal in which we could not concur in this booklet of thirty-six pages, but it may certainly be read with advantage by all teachers of every form of religion. It is to be had for 6d., post free, from the secretary of the Order of Atonement, 3, Evelyn-terrace, Brighton.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street East.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Victorien Sardou's New Play.

SIR,—My friend and *confrère* of the Dramatic Authors' Society, Victorien Sardou, has written me a long letter in reply to some criticisms concerning his last play, 'Spiritisme,' which he has decided upon withdrawing from the stage. He says:—

If this withdrawal in any way injures the spiritistic movement the Spiritists (and Spiritualists) may thank themselves for having worked against their own cause. They have cut me more sharply than the incredulous people, not only in the 'couloirs' [this is a word used by the Dramatic Authors for all the chatter which goes on in the theatre during and after each act of a play], but also in the papers, with all the rage of dogs from which one has taken a bone. All of them, in spite of differences of ideas, ought to have worked for the common principle. *Ah bien, oui!* Have you read, my dear friend, what some of them have written on my play, with what lack of veracity they have said that I concealed my convictions for forty years, and that I am at variance in my ideas with De Rochas, exactly at the moment when he was writing the contrary in the columns of 'La Patrie'? And many of them went on in this same way during the very first evening that my play was acted. If all the avowed Spiritists in Paris, and all those who are researchers or experimenters, had come to see the play, the theatre would have been full every evening. But their laxity did not astonish me; at my age one knows mankind at large, and privately I know the Spiritists also. Really, I expected it would be a battle, but, after all, the incredulous people have behaved better than the believers!

On the day on which the play was first acted the success was very great. The public were evidently on the side of the Scotch Doctor (Spiritist and medium) and against Doctor Parisot, the expounder of Materialism, and had there been a good effort (*coup de collier*) on the part of the Spiritists all would have been won.

If Simone, the wife of D'Aubenas, the Spiritist, deceives him, it is not *because he is a Spiritist*, but because he is above all a *savant*, solely occupied with his scientific and spiritistic researches and just coming (in the play) from his laboratory; while she, on the other hand, takes no intellectual interest in his work.

I was reproached by an English Spiritualist paper with having produced the rapping, in the table experiment (1st Act), by the aid of 'artificial contrivances' (*true*). Why did not the writer send me a spirit in order to make the business more easy? I should have been obliged to him had he done so.

The objection concerning the *dénouement* is equally erroneous. Is it not the sister's spirit who, in reply to D'Aubenas (the husband), answers to him, 'Simone (the wife), cannot come; you shall see her to-morrow, and then you may be able to speak to her'? Further on the spirit-sister says, 'Simone is here, very near, in the night.' If this is not Spiritism, what is it? If the wife favours this vision of the supposed dead woman it is because she cannot do otherwise, thinking, with Valentin (the cousin and good adviser), that the husband's reason is threatened by his pain and that it is urgent to relieve him from his terrible affliction. If she showed herself suddenly to her husband, alive, the shock, as Valentin said, would be too violent and might injure or even destroy his life, so fond was he of his wife. On the contrary, if, by lending herself to a cherished illusion, she could lead him by degrees to the secret of her being alive, she hoped to obtain his pardon and forgiveness.

I may, in a subsequent letter, send you further details; in the meantime, I will only add that M. Sardou has received a telegram informing him that in America his play has met with great success.

Paris.

A. ERNY.

Prayer to the Dead.

SIR,—Admiring as I have for a long time done the spirit of your articles in 'LIGHT,' I must this time take strong objection both to Canon Wilberforce's prayer for a departed friend, and also to your closing suggestions. You truly remark that the tone of the Canon's prayer suggests more of prayer *to* the dead than prayer *for* the dead. The suppliant is asking for personal advantages (so thought of) both for the departed and himself, rather than thinking of his friend's eternal welfare. It is a descent, a belittling of what is certainly a solemn matter, however familiar it may be to our thoughts. And this is just where the antagonism to 'Spiritualism' (as at present known) by thoughtfully religious people is evoked; for in your article you apparently counsel a putting of the little and the personal in

the place of love to and the reverence due to the Supreme and of our *direct* intercourse with Him. In Him, indeed, we all live and move and have *our* being, but it does not by any means follow that He has His sole being in His creation. On the contrary, He is far above and beyond all created things, and has His *own* sole life. Yet He has told us, and we know—some of us, at least—that He is present with us when we address Him to grant such answer to our petitions as may be best for us. He alone *causes*. However great may many be in the hierarchy of Heaven, they are but His servants to do His will.

With regard to a friendly intercourse with the departed, I am not one who feels that it is absolutely forbidden, but that it is rendered extremely difficult because of the meanness of our motives even if they are innocent. What, after all, would it and does it amount to but a resumption of the commonplace incidents of this lower world? Our loved friends have to look forward, not backward; and this we should think of.

R. PADGHAM.

[Our friend has read into the Article more than was there. It does not follow that we depreciate or ignore prayer to 'the Supreme' because we admit the naturalness of an appeal to the finite creatures who, unseen, are near. If we ask a member of the Parish Council to help us about that neglected sewer, it does not follow that we are disloyal to the Queen. If we kiss the baby, it does not follow that we ignore its mother. We frankly confess that such an aspiration as,—'Dearest! unseen but not unfelt, help and comfort me!' or 'Good angels, who may be near me, bless me!' has great attractions for us; and that 'a resumption of the commonplace incidents of this lower world' does not in the least describe it.—ED. 'LIGHT.']

Words of an Irish Catholic Priest.

SIR,—I have never derived more pleasure from reading than I have experienced since I have begun to read the articles and the letters printed in 'LIGHT.'

I feel very proud of your periodical. Every week I hand it over for perusal to a friend with whom I live, and who has good claim to be considered a scholar in the true and best sense of the term. And it is most gratifying to me that every week he has something kind and complimentary to say of the contents and the tone of your periodical. This is the way 'to spread the light'—to say nothing uncivil of others, and to hold your own views in a firm but respectable and respectful manner.

Like St. Paul, you can be 'all things to all men' without yielding up a single item of what you hold as yours, but without saying anything that savours of offence of the views of other men. This is an age when we should all do our best to help every faith, every belief, that contributes to elevate mankind, and give man's soul its own rightful place in the thoughts and estimation of men. As a recent writer, who has passed over to the other world, has said, never destroy anyone's faith until you are assured that you can give in its stead a substitute which will fully compensate the loss. It is hard to see what advantage can be gained from speaking or writing disrespectfully of any ancient faith or belief. Long before Spiritualism gained a prominent place in the world, the religion which I profess, and in which I unwaveringly believe, had done and was doing great work for the souls and minds of men. England became Protestant, and then went on protesting against every article of the ancient faith until at last materialism spread like a hard crust over the land. You have done great work in opening the eyes of men, and gradually leading back the millions to the recognition of the ancient truths. You have not achieved this grand result by the vandalism which protests against the refined, and destroys the beautiful and the good.

I look forward with great pleasure to the weekly post that brings 'LIGHT' to me. I open your paper with a delicacy of feeling akin to the reverence with which I open the pages of the Testament. The Press is a wonderful advantage to the world, but it is also no small cause for regret, for it gives every crude, superficial penny-a-liner an opportunity of pouring out his senseless drivel, and of flippantly blaspheming whatever he does not understand; and its name is legion. Even the language of the country is being vulgarised, and week by week mingled and mixed with *slang* and *jargon*, till it has become difficult to find a paper or a book written in English pure and undefiled. What chance of fair treatment, then, has any ancient or sacred truth at the hands of such men?

Considering all these circumstances, I deem your periodical a distinct gain to English-speaking peoples. To a large, a very large extent, we are working for the same ends; we are going in parallel lines, travelling by different routes, but our aims are in a great measure the same. While this is so, we need never clash, and I can say to you, as I do *ex imo corde*, 'Go on and prosper'!

AN IRISH CATHOLIC PRIEST.

On Fasting.

SIR,—As Lent has begun, it has struck me that I might offer a few remarks on the practice and art of fasting.

The forty days of Lent are derived from the forty days Jesus is said to have fasted, and from the supposed forty hours He lay in the tomb after His crucifixion.

Beyond Jesus himself having fasted forty days, He gives no evidence in words as to the general efficacy of fasting, possibly because His religion was intended to become universal, and because constitution and climate must modify all fasting. For instance, a spare diet in the torrid regions of our globe, which might be all sufficient, would be impossible in the Arctic regions. And so also regarding vegetarianism, that would be a physical impossibility in those polar regions which produce no vegetable life.

As an interesting physiological and psychological experiment I may, perhaps, venture to suggest to Spiritualists the experiment of *moderate fasting* during the present Lent, as follows: Make the attempt to do without flesh meats by *first* trying the sufficiency of a diet composed of farinaceous puddings, vegetables, fruits, bread and butter, eggs, cheese, milk, and tea and coffee or cocoa.

If the health seem to suffer *after first* partaking, say, of rice pudding and stewed figs, then take a small piece of meat and chew it *very slowly*. Abstain from all alcohols, unless the health seem to suffer, and then take, if apparently necessary, the smallest quantity possible.

All the saints assert that the highest spiritual revelations came to them only in fasting, and Jesus once said, when He cured a demoniac, which His disciples failed to cure: 'This kind goeth out, only by prayer and fasting.'

The late Sir Andrew Clark got his great celebrity chiefly by reducing the diet of his rich patients, and by his manner of assuring those that in abstinence lay a great secret.

According to my observation, vegetarians are apt to exceed in bulk and quantity of food.

Should any adopt my advice and thereby not only improve their health and spiritual vision, but also save money, their fasting would be further blessed if they gave the money thus saved to the starving poor.

GEORGE WYLD, M.D.

Mr. Thomas Wild in London.

SIR,—With many 'wild and whirling words,' both in your own columns and elsewhere, your correspondent, Mr. John Lord, has given us his opinions on the unfortunate Camberwell fiasco. Permit me a closing note upon the case, in which I will venture to place another aspect of it before Mr. Lord. I will pass over his various amazing conclusions, including even his suggestion that the discovery of obituary notices in the Press to tally with each of Mr. Wild's 'descriptions' really amounted to confirmation of the genuineness of his mediumship. (I may, however, remark in passing that this is one of that kind of statements which, when uttered in a public assembly, is generally followed by an oppressive silence.)

Let us assume the complete genuineness of Mr. Wild's proceedings at the Camberwell meetings, even dismissing from consideration that very accommodating but much-abused creature, the 'wicked spirit,' as a factor in the case. What do we find, then? Why, that the Camberwell Society expended what was, for that body, a considerable sum to bring to London and place upon its platform a medium whose powers were devoted to the recital of some twenty-two names and addresses of deceased persons, with not a single one of whom the audience had the faintest concern or interest. Even Mr. Lord must see the absurdity.

We all know what clairvoyance and clairaudience are. With public exhibitions of these in Spiritualist meeting-places many of us are pretty familiar. But Mr. Wild's performance at Camberwell did not even distantly resemble them. That it was not clairvoyance was shown by the fact that no personal descriptions were given, and that it had nothing in common with clairaudience was sufficiently evident from Mr. Wild's

repeated insistence upon obvious and glaring errors in his 'descriptions,' upon the authority of the 'spirits' with whom he purported to be in consultation.

The question of Mr. Wild's personal character and credentials and the theory of a mischievous or malignant 'control' I will leave alone. The traveller who is discovered in a first-class railway carriage without a ticket *may* be quite truthful when he pleads that he has lost it, and the lady shop-lifter *may* be, as she protests, a victim of kleptomania. But as society is at present constituted, there is little choice between the application of certain well-defined, if somewhat rough and ready, ethical principles and social anarchy.

YOUR REPRESENTATIVE AT THE CAMBERWELL MEETINGS.

Occultism—Is Secrecy Necessary?

SIR,—The letter of your correspondent, Mr. Blount, affords the greatest proof that secrecy is necessary in Occultism. He ridicules the occult and is full of modern fallacies. If he will read my letter again he will see why I descend into the arena of controversy. There are times to keep silent, and there are times to speak out. He thinks that no sooner do we become possessed of the merest scrap of occult knowledge than we ought to impart it to all. Would he, then, give his children gunpowder to play with, or sell poisons in any quantity to all who apply for them? He doubts that there are any occult secrets, and calls us charlatans. Now, I will appeal to any who believe in spiritual phenomena, is it reasonable to suppose that there are no beings who take any interest in man higher than the spirits of the séance room? Let our friend look upon the marvels of the Universe. He knows probably that there is something more than matter and force. If he is a deep thinker, he also knows that the creeds and gods of exoteric religions are the mere fancies of the world's childhood. Then, if he has witnessed the psychic phenomena of Theosophy and Spiritualism, greatly as he may value them, he cannot but feel that they are the mere back-washings of the great ocean of the Unknown. Is there nothing more? Are there no higher intelligences who care for us than the man-reflected gods of religion, or the spooks? Is it likely that man is left *unguided*, the sport of elementaries or of undeveloped human spirits? No! Thanks be to God, some of us know different from this. Occultism has revealed *those* who are, indeed, worthy of our respect, obedience, and love.

This cannot be revealed to others fully; each must find the path for himself. If our friend would penetrate beyond the veil he must first of all give up his scoffing attitude, and learn that he knows nothing yet as he ought to know; he must shut his ears to the foolish cries of learned ignorance and pseudo-scientific pomposity. He must, as the Old Book says, commune with his own heart and be still. If he then seeks patiently, he will find that we who are but the humble followers of so many in all ages of the world are not charlatans, or self-deceived. The experiment of Theosophy and Spiritualism, though it has accomplished its object, has not proved so brilliant a success that our beloved teachers can be expected to try many further revelations in this age. The religious creeds and up-to-date science, mixed with the shibboleths of democracy, contain so much truth as the majority of our fellow-beings can at present assimilate with advantage.

15, Lanark-villas, Maida Vale. A. F. TINDALL, A.T.C.L.

Madame Greck.

SIR,—Madame Greck is spending a few weeks here in Bournemouth. I have taken the opportunity of having a series of séances with her. I am sure that some of your readers will be glad to hear that I have met with the most satisfactory results. Madame Greck is a remarkably true medium, and may, I think, be perfectly relied upon by investigators. In particular, the healing powers of 'Dr. Forbes' have proved of the greatest benefit to me.

J. W. SHARPE, M.A.

CARTOMANCY.—Will some of your readers interested in divination by ordinary playing cards kindly give me the titles of any works devoted to the subject? Most of the books known to me are of the 'Fortune-telling' order, and treat the subject from a very superficial point of view.—Address 'A.B.', Office of 'LIGHT.'

CORRECTION.—A letter appeared in 'LIGHT' of February 20th, entitled 'Visits to London Mediums,' and signed 'Fanny Amelia Joulmin.' The signature should have been *Toulmin*, not Joulmin.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible, and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last a large audience assembled, and heartily welcomed Mr. J. J. Morse, whose inspirers delivered two fine discourses. On Sunday next, Mr. E. Halladay.—G. F.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last the guides of Mrs. Spring gave an address on 'The Origin of Religions.' Some successful psychometry and clairvoyance followed.—M. R., Hon. Sec.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last we had an evening with Mr. J. J. Vango's guide, 'Sunflower,' who gave some good clairvoyance, the descriptions being fully recognised by the audience. On Sunday next, at 7 p.m., 'Anicus.'—E. S. WALKER, Cor. Sec.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORD'S PARK-ROAD, TRINITY-STREET.—On Sunday last, Mr. Brailey being unavoidably absent, a part of the evening was devoted to experience; afterwards, Mrs. Barrell's guides gave psychometry with remarkable results. Lyceum progressing.—A. HOPPER.

STRATFORD SOCIETY OF SPIRITUALISTS, FOREST GATE BRANCH.—On Sunday last, Mr. Robertson in the chair, an able lecture on 'What can Spiritualism do for Humanity?' was given by 'Evangel' in his usual good style. We want the friends in Forest Gate and district to rally round us and help the grand cause of truth forward. Next Sunday, Mr. Long.—J. HUMPHREY, Hon. Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK, 14, STROUD GREEN-ROAD.—On Sunday last 'There is no Death' was the subject dealt with by the chairman, and followed by the spirit guides of Mrs. Jones, who gave a beautiful address; and afterwards, some personal and loving messages to friends who visited us for the first time. Next Sunday, 7 p.m. Tuesday, 8 p.m. punctually.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, ISLINGTON, N.—On Sunday last Mr. Delley's control gave us an exceedingly interesting address on the question, 'Do Spirits Return: When and How?' In the course of his remarks he said that if people, instead of giving so much time to making money, would cultivate their finer susceptibilities, they would then be in constant and close contact with the spirit world. Next Sunday, at 7 p.m., Mr. Bradley, from Walthamstow. Wednesday, at 8 p.m., circle, Mrs. Brenchley (members only).—E. J. TEMPEST, Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—An excellent address was given on Sunday by Mrs. M. H. Wallis to a crowded hall, followed by clairvoyant descriptions, which were all recognised. We buried the body of our dear brother, Mr. Downing, on Saturday, at Manor Park Cemetery, when there were over three hundred friends present. Mr. Veitch, our respected president, officiated, and Mrs. Wallis, Mr. Emms, and Mr. Brown spoke; after which we sang two of our departed friend's favourite hymns, and then quietly dispersed. 'Evangel' next Sunday, and Mr. Ronald Brailey on Thursday, March 11th.—THOS. MCCALLUM, Hon. Sec.

SHEFFIELD PSYCHOLOGICAL INSTITUTE, MIDLAND CAFE.—The annual conversazione and ball will be held on Monday, March 8th, in the Cutlers' Hall. The splendid suite of rooms engaged for this occasion includes the ball-room, drawing-room, lecture-room, &c. Objects of interest will be exhibited. Experiments in mesmerism, hypnotism, psychometry, clairvoyance, palmistry, &c.; also songs, readings, recitations, short addresses, dancing, &c. Refreshments. Doors open at 7 p.m.; entertainments and amusements from 7.30 until 2 a.m.; dancing from 9 p.m. to 2 a.m. Tickets, 2s. each, to be had from Messrs. Dean and Dawson, City Booking Office, Haymarket; Victor Holbery, 23, Church-street; at the doors; or from W. Hardy, Midland Café.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—Last Sunday morning Mr. H. Boddington opened the discussion on 'Hypnotism.' The debate ensuing centred upon the similarity of hypnotic and spiritualistic phenomena. In the evening Mrs. Boddington addressed the audience on 'Mediumship, or Self-deception?' The arguments were most clearly put from the Spiritualist position, and illustrated by personal experiences. A most interesting series of questions followed. The usual musical programme was agreeably augmented by a violin solo from Mr. Lucas, most ably rendered. We are glad to see so many of our musical friends interesting themselves in our work. Next Thursday, Mr. Peters, psychometry, at 8 p.m. Sunday morning's discussion, at 11 a.m., will be opened by Mr. Beach on 'Buddhism.' At 7 p.m. Mr. J. T. Dales on 'Dreams'; musical programme.—H. B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning,

in commencing a series of lectures upon 'Mediumship,' Mr. Long dealt with the elementary truths concerning man and his relations with his fellows, considered both as a physical and a spiritual manifestation. In the evening the same speaker dealt with 'Telepathy,' and referred to the remarkable adaptability of the scientist. In an amusing review of the different positions held by this class against the claims of the Spiritualist, he included first Imposture, Delusion, Illusion, Unconscious Consciousness or Cerebration, Devil, and lastly Thought-transference. Thought-transference was claimed by Spiritualists years ago as a fact, not only from the living but the so-called dead. The very existence of this power in man is the best argument for sense perception other than the boasted five. On Sunday next, at 11.15 a.m., Mr. W. E. Long, 'Replies to Questions on Telepathy'; Children's Lyceum at 3 p.m.; Mr. J. Veitch on 'Psychometry' (with illustrations), at 6.30 p.m.—R. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The meeting held at these rooms last Sunday evening concluded the present visit of Mrs. Green to the Marylebone Association of Spiritualists, and, judging from the crowded and appreciative audience assembled, our Northern co-worker can look forward to her future visits to Marylebone with the assurance of a cordial welcome. The address on 'Immortality' was full of spiritual thoughts clearly expressed. The clairvoyance given after the address at first appeared to be somewhat unsuccessful, but ere the audience dispersed, nine descriptions had been recognised out of the eleven given, no less than four being remembered after the meeting had concluded. One instance was very striking—being that of a man who met physical death by a fall from a high building; this circumstance being remembered by the person to whom the spirit person thus manifested. Miss Samuel was heard to great advantage in her rendering of the solo, 'Two Wings' (Pinsuti), a sweet composition, fittingly interpreted. Next Sunday evening, at 7 p.m., the inspirers of Mr. J. J. Morse on 'The Evolution of a Soul.' Solo by Miss Florence Morse.—L. H.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address:—J. ALLEN, Hon. Sec., 115, White Post-lane, Manor Park, Essex.

WHENCE DO THEY COME?

Whence do they come, those fancies, frail, yet fleeting,
That what we see we have already seen,
Present sensations faithfully repeating
What in some epoch old and dim has been?
Yea, in some younger day,
Far, very far away,
We saw the same sweet smile—the same rapt mien!

Say 'tis some face, to us unknown, that fixed us,
Amid a sea of girlish loveliness;
Is it familiar, or has fancy tricked us?
Nay, in that thought we dare not acquiesce!
In some strange realm in space
Must we have seen that face,
Not here; but where? Fond mortal, who may guess?

Was it in visions of the night, when slumber
Had shed her balm, we saw its semblance fair,
When fairy scenes and faces none can number
Steal from the sleeper's brow its lines of care?
On dreamland's dusky shore
It was not seen before.
Only sense visions, re-combined, are there!

Thus, had we seen that face in realms Elysian,
The dreamer's land, where shades roam to and fro,
It must have gladdened this our mortal vision
In some forgotten spot long, long ago!
Familiar though it seems,
It never lit our dreams,
Since it was never seen by us below!

What is the key to this transcendent mystery
But pre-existence, that disputed creed?
Is life one long, dim dream of our past history,
And all we seem to see but dreams, indeed,
Of what was actual there
In some sublimer air?
Did birth, as sleep, a happier state succeed?

Then death must be the waking! Summer bowers,
Yon sparkling sea, and yonder sapphire skies,
Those deep green woodlands, with their wealth of flowers,
Are shadows seen by slumber-smitten eyes!
Dreams within dreams are those
Which sweeten our repose—
We shall awake anon in some fair Paradise.

Bournemouth.

F. B. DOVETON.